

THE SACRED SCIENCE OF REGENERATION

BY
WALTER DEVOE

An exposition of the process of physical and spiritual regeneration through
the conservation of sexual vitality.

The only method that will permanently overcome weakness, old age,
disease and decay, and perpetually rejuvenate the body.

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THE YOUTHFUL SPIRIT.

Many have tried to conquer decay and resurrect their bodies into the likeness of perpetual youth by serious attention to metaphysical philosophy and formulas, as they would undertake to solve a problem in algebra. They have not succeeded because cold speculation and hard thinking are not the qualities of youthfulness and do not tend to produce youthful physical conditions.

Joy is the dominant tone of youth. Joy is the healthy condition of unrestricted life. A joyous spirit is a sign of health of mind and body. The Spirit of Joy is the essence of eternal life and youthfulness.

Life evolved perfect animal forms long before conscious thought had its birth in the physical world, so it is not on thought as a product of the intellect that we are to depend for the power to overcome decay and death. Thought must be wedded to feeling to produce results.

Early animals were creatures of feeling entirely, and we find as we gain a true understanding of life that it is the principle of feeling that develops instinctive consciousness, then emotional force, and lastly conscious and rational thought. Conscious thought, when once evolved in organisms, can direct and modify, limit and qualify, the feeling of life, but for a renewal of life we must look to its source in the feelings and not to intellect.

The universal principle of life is like a sensitive sensorium or a responsive substance that *feels* every-

thing within its vast sphere of influence and responds to all the feelings in existence, to each after its kind.

We have already learned that there are constructive and destructive feelings. Joy enriches the blood with an actual chemical element which is a tonic, while opposite states of mind produce poisons. Good cheer enlivens, but pessimistic feelings depress and cause sluggish action. Thus we see that the body is affected in every part by feelings.

Play is more exhilarating and vitalizing to the body than labor because of the joyous emotions that blend muscles and spirit in living unity. Emotional pleasures, properly directed and restricted by thought, are a source of life, and properly cultivated enable us to feel a larger and ever-expanding degree of life.

Everywhere we find the cultivation of intellect at the expense of the heart. In religion, in business, and even in the school life of children the intellect is led out until we find children becoming cold, cynical and unresponsive to the higher and nobler emotions of life. Feeling, the very life of thought, is found lacking in much of the latest philosophy of life and hence there are developed unsympathetic personalities that cannot truly reveal the secret of religion or that sympathy of character which is realized in the Spirit of Love.

Students in seeking for health practice dumb-bell exercises and breathing exercises mechanically, swinging their arms and counting their breaths. There are results from the various exercises, of course, but as the methods are artificial, the greatest good is not accomplished.

I knew a lawyer who was religiously and conventionally correct, but without any joy in his life. He

forced his muscles through all sorts of motions, but neither strength, color nor appetite developed. He remained pale and thin, a picture of an emaciated emotional nature.

The quality of the spirit determines the state of the body. Exercises must be from within, the expression of the joyous activity of the spirit, like children's play, if they are to develop vital muscles and electrified blood currents. Work without joy is drudgery. Let the spirit be awakened to the mighty spontaneity of inward joy and all work becomes play. Work for one we love is play, so the Hindu and Hebrew scriptures advise to do everything for the glory of God. Live in such close union with God that every duty to the very least and most irksome is His work, done joyfully for Him, knowing that you can by the proper attitude of spirit glorify Him in every work, and every duty then becomes a source of spiritual development.

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There was a time not many years ago when I was surrounded by many discouraging conditions, but I found the way of life and fought every step of my way to freedom through the development of will and forceful faith. Now I am very happy in my work and no longer have the "ups and downs" so common to students. My soul is now poised in the Light that streams from the transcendent Christ. I have realized in a mighty sense that I am a soul of eternal life, a spirit of joy, that fills every action with pleasurable emotion and makes every duty a means of greater growth in the realization of the will of God. I have gained what I consider to be real freedom. I can do what I love to do. My freedom consists in that I can work and I can exercise the strength and

activity of my spirit, blessing the ailing, writing and speaking words of encouragement and healing that will live forever in the souls to whom they are addressed. When I have been "Spirit in action" all the day long I feel most the joy of living, most radiant with positive love for all God's creatures. In this free, active life I thrive mentally, physically and financially because I am living in accord with the Spirit of Divine Activity.

Most essential to vitality and constant healthfulness of body is a purposeful life—a life that is doing something and doing it with energy and vim. Gladstone, Patti, Jefferson and the ever-youthful Bernhardt furnish examples of noted people who have been remarkable for the exercise of their powers long after the period when such powers usually go into a decline. When a person has something definite to live for and rejoices in his daily work, putting his whole soul into every effort, the energies of the body have pleasure in doing their work. They partake of the life and desire of the mind and co-operate to bring about the most vital and healthful physical condition. The joy of living should and can be cultivated by everyone. Joy is a mental medicine of great value.

"A cheerful heart is a good medicine, but a broken spirit drieth up the bones."—Prov. 17:22.

Joy has been known to uplift and inspire the spirit of man under the most distressing circumstances. I read of a man whose body was almost entirely ossified and yet he rejoiced that he was not as unfortunate as some people. Music, art, poetry and humor are mental tonics in the degree that they awaken beautiful emotions, but the most potent means of overcoming depression and rising into an atmos-

phere of hope and gladness, is through the religious emotions awakened by praise of the Good.

Martyrs have gone to the stake praising God. Saints have rejoiced in their afflictions because they thought they were of God. No matter how dark the path may appear, praise will lift the curtain of gloom and the joy of the soul will be restrengthened as the light of faith and hope again appears to the seeking mind.

There is no time so dark that the heart cannot be lifted in devotional praise to the soul nature in which God's love and strength abide. Psalms of praise, hymns that the heart has sung in days of happiness, or affirmations of living truth, will polarize the energies of the spirit, and before the positive force of the soul, illumined with the light of praise, all mortal, depressing feelings must disappear.

NATURAL EXERCISES.

A person with many duties to perform cannot find much time for that thorough exercise of the physical body which is so essential to a vigorous circulation of the health-building blood currents. Walking and running are to me the most useful means of exercise because they are the most natural. They furnish an incentive for breathing exercises. Rapid or deep breathing is not of much benefit unless the blood is flowing swiftly through the lungs to absorb the oxygen when it is indrawn. A demand must be made by the blood for oxygen or it will absorb but a small amount. Vigorous, *joyful* exercise creates a demand on the part of the blood, and the lungs respond and indraw large quantities of exhilarating oxygen, and the rapidly moving currents are *forced* into every

sluggish part of the body, compelling every part to awaken and live and act in the great work of creating a perfect form of life. Thus we see there are three essentials to physical vitality—a joyful spirit, vigorous activity and plenty of fresh air.

When I am in the open air I turn my whole attention to revitalizing my body. Every muscular movement becomes a pleasure, and I throw all my energy into walking for pleasure. I *feel* myself in every moving muscle in every part of the body. I feel that I am a spirit living and acting through every function. I walk as though life depended on making the most movements in a given time, and I enjoy it immensely. Then I indraw from sun and sky, from trees and earth, the beauty, the vigor, the boundless vitality with which all nature overflows. I draw the vitalized atmosphere down deep into the abdomen to stimulate the vital brain center. I expand the muscles of the body from front to back in the region of the stomach that the muscular movement of the expanding lungs, charged with health-giving properties, may vitalize the emotional brain center, and the intellectual and thoracic centers are strengthened as the upper lobes are filled with air.

In the evening, when opportunity affords, I further increase the circulation by running a few blocks. This is a most excellent exercise when one does not have time to play ball or tennis. There are none so dignified but what they could afford to set aside their dignity and benefit by the mental and physical limbering that this exercise would give them. But if the heart and muscles are not used to sudden and violent exertions, the greatest care must be taken to do but a little at a time until nature has pre-

pared the weakened parts to meet the strain of the extra demand upon them. The exercise of running owes its chief value to its power to increase the circulation, strengthen the heart, and cause deep breathing. It can be practised in the house by going through the movements of running (swinging the arms at the same time), but remaining in one spot—running in one's tracks, it is called. There should be plenty of fresh air in the room at the time. This will fulfill the end of a great many exercises which may be found in books on physical culture, but the most important point of all is that the spirit must enter into the pleasure of the exercise and thus it will become a means of regeneration for all the forces of the body, mind and soul.

MAN IS A CHILD OF NATURE.

It is impossible to live a long life in these bodies unless we live close to God and his universal nature. The Hindu adepts, who are said to live long past the usual age of man, have their habitations in the forest or on the mountains. The virility of a race depends on its living an out-of-door life. The human body was formed to meet the conditions of life close to nature and it is adapted to draw on the forces of nature, forces which cannot be supplied by an indoor life. Those races that had to combat the elements of nature were the strongest, but those who devised ways of living indoors became feeble and weak. Crowded flat buildings and hotels and badly ventilated homes and office buildings are not conducive to conditions of mental illumination or physical exhilaration. We take shallow breaths because we feel instinctively that indoor air, breathed over and over, is not life-giving. The blood does not race to the skin and the skin be-

comes sensitive to cold or sudden variations of temperature, the heart's action becomes sluggish and the stomach and other internal organs are depleted of energy. Then the lack of activity causes the muscles to become flabby, and when we do go outdoors for a few hours we return exhausted instead of invigorated, because we have created a false habit of living.

INTERNAL MASSAGE.

The diaphragm, which divides the interior of the body into two equal parts, by its up and down motion during respiration, performs many important uses in the physical organism. About eighteen times each minute with each in and out breath, it pushes down and raises the organs of digestion and thus exercises and strengthens those organs which supply nutrition to the whole body.

It aids the heart in overcoming gravity and lifting the fluids of the interior upward, and makes easier its endless task of forcing the blood through the circulatory channels.

It overcomes gravity for not only the fluids, but the abdominal organs also. By its constant activity they are sustained and held in their proper position. If they are not properly massaged by the movements which the diaphragm imparts during deep breathing, they are liable to lose muscular power and drop down out of place.

Thus it will be seen that deep abdominal breathing is more necessary to women for the strengthening of the organs of the pelvic region than it is to men, who are more apt to use the diaphragm while breathing, as their bodies are not so confined by binding garments. In woman the organs of the pelvic cavity are

subject to the weight and pressure of overlying organs, but this is counteracted by the rhythmic lifting force of the diaphragm. The deeper its motions are felt, the greater will be the benefit derived from deep breathing.

The vigorous health of great singers is due, in a large measure, to the necessity for abdominal breathing. The proper use of the diaphragm furnishes the requisite air supply in the most effective manner and allows the relaxation of the muscles of the throat and chest and the unrestrained freedom of the vocal organs.

The quality and attitude of the mind or spirit is the first essential in all physical exercises. The body acts and breathes in a certain way, because that way corresponds to the state of the spirit. Of course the spirit in its relation to the body may be weakened or strengthened by right or wrong physical habits, but in regeneration we not only desire to correct those habits, but we desire to recognize continually that it is the human spirit that must be wisely developed that it may direct the reorganization of the physical forces to serve the highest activity of the soul and fulfill the will of God.

When clothing does not restrict the use of the lungs, a person breathes in the upper part of the lungs as the mental nature is dominant, in the central part according to his moral nature, and in the lower part as his vital nature is active.

There is an intellectual, emotional and vital region in the brain in the head, which occupies the frontal, middle and back division, and these three regions are related to the sub-brain centers in throat, solar plexus and sex regions. Thus the body as a

whole may be divided into three parts—the head representing the mental or intellectual nature, the center of the trunk representing the moral, emotional and volitional nature, and the abdomen and lower limbs corresponding to the sense or vital nature. The spirit expresses its qualities through particular centers, and breathing, especially in the upper, middle and lower part of the lungs, produces a definite effect upon the spirit. Breathing especially with the upper part of the lungs will help to strengthen the mental nature, with the central part the will or volitional nature, and with the lower part the vital nature.

Dr. L. E. Landone writes of the “eliminative breath”: “It has been found by experimentation that the poisons produced by destructive emotions are most easily and most readily eliminated by certain methods of breathing. For instance, breathing with the upper lobes of the lungs or with the lower lobes, eliminates much less waste than breathing with the middle lobes; it is also true that if the time of the inbreath is about one-third as long as the time of the outbreath, much greater eliminative benefits are derived; then again, unless some free, joyous emotion be present the amount of poison eliminated is decreased, although there is an increase in the amount in the blood. When we are angry we breathe quickly to throw off the extra amount of poison produced by anger; when we are overcome with grief, we sigh deeply and even gasp to bring the poison from the very bottom of the lung lobes. For this method of elimination, take deep breathing by pushing out the sides half way up the trunk. Breathe for three minutes, counting three seconds for each inbreath and

nine seconds for each outbreath. You will be especially surprised at how much brighter and happier you feel after thus relieving the system of its emotional and fatigue poisons. But for love of yourself, do not be serious about the matter. *Serious thought will counteract all the beneficial results which will otherwise come as a result of this exercise."*

This last statement, which I have put in italics, emphasizes the fact, which I have tried to make clear in this lesson, that the joy of the spirit must enter into these activities if their greatest benefit is to be derived.

I have sought to make especially clear the need of exercising the lower part of the lungs and the central part (until the muscles of the back are pushed outward by the expansion), because tight clothing and carelessness have caused many to neglect these breaths.

I do not intend to make rules as to how the student should breathe, because a great deal depends upon temperament and the mode of living. I have given my way simply as an illustration how my spirit solves the problem, and each one must find the way best adapted to his own nature. If we lived natural lives in the open air, it would be unnecessary to teach breathing, the outdoor activity would furnish the stimulus, and the proper unfoldment of the spirit in each one would unconsciously to them determine the right way.

Before leaving this subject I must mention the reasons why the nose supplies the proper channel through which air should enter the lungs. The air passages in the nasal organ contain twenty-six square inches of moist mucous membrane, which not only

moistens and warms the air, but collects from it the dust and germs with which it is filled. The secretions of the mucous membrane contain properties which destroy the germs of disease taken in with the air. Air taken in through the mouth is moistened, but it is not tempered, filtered and disinfected as it is when entering through the nose. One glance at the lungs of one who breathes through the mouth with its dark coating of dirt that accumulates on the inner lining and hinders the blending of oxygen and blood, would cure anyone of the mouth-breathing habit.

Kyle demonstrated by counting the oxygen-carrying blood corpuscles in cases of nasal obstruction that habitual mouth breathing caused an impoverished condition of the blood. He found that while the nose was obstructed, the corpuscles in a given quantity of blood were reduced to three millions and in some cases to one and a half millions. With the removal of the obstructions the corpuscles soon increased to the normal number, five millions.

In children, mouth-breathing not only hinders physical development, but retards mental development as well. There is an immediate "change from a dull, despondent air to one of happiness" in children after the removal of nasal obstructions, according to the observations of those who have made the subject a study. Gymnastics, open-air exercise, sun baths and water baths lose one-half their therapeutic value if nose-breathing is not practised. Thus the Indian mother, who tenderly closes the mouth of her babe and compels it to form the habit of breathing through the nose, shows an instinctive knowledge

of physical law, which it would be well for all mothers to heed and adopt in the rearing of their children.

CAN THE PHYSICAL BODY BE RETAINED INDEFINITELY?

Life can be perpetuated here in the physical body indefinitely under certain conditions. The devotee of Truth should live in retirement from the conflicts of worldly minds and give his whole mind to spiritual devotion and demonstration of the transforming power of life in the body. Hindu knowers of God have fulfilled this law of perpetual growth and transformation, but, like Jesus, they have laid aside their physical forms at last in exchange for a higher and grander destiny. Thus they have proved that this world is not a permanent place of abode for developed souls.

Renewal and transformation of the negative pole of man's mental magnet—the body—by the development of its latent possibilities of life and intelligence, are possible to all in proportion to the degree of faithfulness exercised in recognizing the Immortal Presence, and in conserving the vital essences.

It is not probable that anyone will try to demonstrate, for any length of time, the perfect generation and conservation of forces that are productive of physical immortality as a mere standing proof of its possibility. First—Because of the many attractions and distractions of physical existence. Second—Teachers will always prefer to find the response to their teachings in the souls of their pupils rather than give a lifetime to a demonstration that may only convince a few. Third—Because with the awakening of the soul to the fullness of power necessary

to the transformation and transfiguration of its instrument, there comes the conscious knowledge of future unfoldment and progression, which is not comprehended by the limitations of mortal sense. Fourth—The awakened soul, like the butterfly newly freed from its sheath, will feel after a time that its cumbersome casket is no longer needed, and it will realize an affinity for the expansive freedom of the heavenly Mind, rather than for the concrete limitations of the mind of the world.

With this awakening to the beauty and glory of the spheres of spiritual life and activity, which comes usually only after years of development, mortal duties and obligations would become distasteful, and so unless one were willing to renounce all and go into the wilderness as Jesus and other wise men have done, the soul could not fulfill the needs of two states of existence, and would fly on the wings of freedom into its own realm of perpetual life and growth.

It is natural for a man to cast aside the bodily form when it is no longer of any use to him. A misconception exists about the ascension of Jesus. Jesus as a spirit went into heaven; His physical body was dematerialized and its elements remained in space.

Man should awaken to the same soul control of his body that Jesus demonstrated. He should teach his body to live above the conditions of disease, decay and death, so that the soul may remain on this plane in a healthy body, until it completes its cycle of work here, until it is ready to graduate to the next plane of endeavor.

For myself, I desire to attain, as far as possible, to the degree of mastery without interfering with my service to God's beloved, but whether or not

I accomplish it on this plane does not matter so much. I will respond joyfully when the Lord and Master of souls calls me to service in higher fields of labor, knowing that in his service I shall always find the most satisfactory development and the greatest happiness.

* * *

In these lessons I am holding before the reader a very high ideal, a wonderful possibility. Decay can be overcome in the degree that the laws of everlasting life are fulfilled, and herein these divine laws are made clear. Each effort along this line will be rewarded by some permanent benefit, but if under our modern way of living the student is not able to fulfill all the conditions and the full results are not manifest, he should not be discouraged with the work he has done nor relax his efforts in the direction of a great realization. All the efforts made in this life develop a mighty momentum of effort that lifts the soul to a great height of spiritual power, and in the spiritual world this momentum gained in the physical body, determines the whole future career and attainment of the soul. Even though the hair turns gray and the face expresses greater maturity in experience and wisdom, the muscles will retain their elasticity and vigor much longer in this way of life than they would in the way of death, that most mortals travel. The freedom from worry and care, which the peace of the godly life insures, is of itself a great reward. There is a further enrichment of spirit through the realization of the immortality of the spirit or mind form, which results from the conservation of vital elements.

It is not intended that the soul shall remain for

any great length of time in the physical body. It comes here to ripen its powers, and there will come a time when it must arise and return to the Father. This plane is at best so crude a place to the divine soul that it would not and could not be satisfied to remain longer than the time necessary to ripen its spiritual powers. The ripe fruit must drop from the tree. There awaits it a destiny so much greater in the more spiritual realms that no mortal inducement could detain it in its upward journey. Too much of the fruit of earthly experience is unripe when it leaves this plane. God wants souls with well-developed spiritual faculties and richly ripened mental powers—souls capable of undertaking work of vast import in the welfare of the universe—and therefore we should make every endeavor to keep our bodies in health and strength until the soul has finished its earthly work and entered into the kingdom of the Lord.

Too much thought and care have been expended in regard to the final disposition of the body. The idea of losing the body has become a mental burden to some students. If you are to attain while here the power to resolve the body into essences, as we are led to believe Jesus did, there will be so many manifestations of power leading to that final attainment that you will know for a certainty you have attained that degree of mastery. A demonstration to prove it would be the ability to become invisible at will, as Jesus did. Not all are called to demonstrate alike on the earth plane, and as the soul unfolds in the serene atmosphere of Divine Thought, the mind cares less and less about what becomes of the body, which is but a shadow or veil that the

spirit wears for a time that it may manifest among earthly symbols the truths of eternity. Aside from its sanitary effect on mortals, it makes little difference to the resurrected spirit whether the body be interred, cremated or transformed into refined essences by the power of the will. The spirit form needs it no longer. It belongs to the plane of earth and whatever method is used to dissolve it, in the earth plane its elements will remain, while the spirit soars free from its incumbrance into the world celestial.

REALIZATION OF DIVINE LIFE.

To realize life in greater measure is the object of all spiritual study.

The Mind of the universe is the great storehouse of life and wisdom, and whatever mental and physical exercises will unite the conscious mind with the currents of life in the universal Mind, will result in greater power to the individual. The spiritual and physical natures must both be developed that life in all its wonderful beauty and strength may enliven the nature with zest and joy.

The devotional articles of these lessons are very important, as they quicken the heart and soul nature, out of which issues the Divine Life. As you read them, try to put aside your cold, critical intellect and drop down in meekness into your heart, the realm of feelings, through which alone you can sense divine realities and partake of heavenly manna.

* * *

My Father:

I am Thy life and strength. I am glorified with Thy living presence.

I am thrilled with Thy living energy.

Thy elixir of life wells up from within, flowing through all the organs and enlivening every part of my body.

I feel Thy glorious presence in and around this body.

Father, purify me that I may express Thy purity and establish Thy pure spirit in the flesh of humanity. Impart to me the mystic power that saves and redeems souls from the dominion of sensuality.

Let me constantly *feel* the truth of Thy presence and power so vividly that I shall inspire all who hear or read my words, with the fervor of Divine conviction.

* * *

As I hold the foregoing devotional affirmations I feel the warm, invigorating vitality of the Holy Spirit that is made manifest to me through the ministering power of the Angel of the Lord. It is a tangible heat that suffuses the flesh and causes all the pores of the body to open. I have known the warmth to become so intense throughout the body that even in a cool room in winter the heat and perspiration would be like that of a hot summer day, with the thermometer close to 100°. And that with no exertion, either mental or physical. This spiritual warmth does not devitalize like a fever, but often restores the body to a perfect degree of strength after a day of exhaustive labor. I have frequently been able to induce the sense of this vitalizing warmth in patients while treating them by spiritual means.

There is no attainment that the human mind can conceive of so valuable as this daily sense of the power of the Holy Spirit.

It does not come to all so vividly as an immedi-

ate possession. There are degrees of receptivity, and the capacity to polarize or receive is developed gradually. The first realization is usually one of serenity and calmness of mind, with the absence of all fear or worry about things which formerly occupied and troubled the whole mind. Even this is a blessed experience, which will lead to greater depths of soul realization.

* * *

When we make our atonement with Christ, our Master, when we live the Christ life—the absolutely holy, immaculate Christ life—God, the Divine Spirit, speaks through our divinity of spirit. Through us He sends out His word, and from the Divine sphere, the throne of heaven, the living waters flow with the cleansing power of Divine truth for mankind. These waters gradually soften the heart of man and make him more spiritual, that the purifying truth may show forth in his earthly tabernacle.

Through this Divine influence our thoughts and actions work together for good to ourselves and others. This Divine influence touches the secret springs of our soul life, awakening more and more of the love and wisdom of the Father, and this love and wisdom we can impart to others, who with us are attending Life's school.

Let us arise and let our light shine. God is to be adored, understood and demonstrated. Let us show forth the works of the Master. Then will it be known that we hear and fulfill the word of God and that we are striving to live the redeemed, regenerate life. Then we can help others to overcome the selfish, worldly life.

Live each day in the consciousness of holy prayer

and communion with the Master, even the mystic's momentary prayer. If you do not find or make time for a devotional invocation, put the words "momentary prayer" near you that you may remember the Master of Mystics, and all mystics who loved to indulge in the momentary communion of the soul life and thus feel led to imitate their example that you may realize the same heavenly bliss and power that they attained. Momentary prayer, or the reversion of the mind to the soul and to God, the Spirit of the soul, will greatly help to round out your character and keep the mind currents free from the entrameling bonds of earth life.

All treatments for yourself may be formed into those brief prayers. They uplift the mind and body into the waves of spiritual heat, which are heavenly food for the soul.

* * *

"The Father has given His angels charge concerning thee."

Through this promise and with faith that reaches to the very core of your heart, you can and will overcome all things, even death. When you hear and realize the Word, it is death to the old mortal nature and life to the new man, the Christman, that is born in him who hears and incorporates his Word.

Rise up in the great strength of your devotional nature and declare the Divinity within your soul. Affirm it so earnestly and for so long a time, time that holds neither nights nor days, that the vibratory motion will perceptibly convulse the body, until the vibrations become so intense that you hear them. When this vibratory motion shakes the body repeatedly, then you will sense that the soul and higher

mind are being filled with the Divine Essence. Then the understanding becomes illumined and intuition becomes manifest in the depths of your being on the altar of your individuality. Your body and soul become consciously alive with the holy, vital Flame, as you live for the time being in the realization of this Divine energy, this wonderful, illuminated soul life, which is a combination of love and grace. Thus the law of love is fulfilled in soul grace and physical power.

* * *

In the regenerate life the mind reflects the power of holiness, truth, substance, intelligence and knowledge.

All forms of energy require a form through which to act. Divine energy can be transformed through the redeemed soul, for the regenerate man realizes his relationship to the manifesting Divinity within. Knowing through this regenerate life that he is master of himself, he can show it to the world in his harmonious life and through his thoughts and words of power.

He is striving to attain to the holy Christ life, that he may show out the tone and power of his being from the God principle, which is the spiritual Ray of his being. This spiritual Ray is a possession that his soul has gained according to the rapidity of harmonious growth and depth of its nature. As this spiritual Ray radiates from the higher self, it will produce a stronger and more perfect body.

* * *

O bliss of heaven, O ecstasy divine!

When Thy pure thoughts commune with mine.

The currents of pure thought, of spiritual knowledge, that we cultivate within the depth of our nature, will coincide with the currents of Divine Life. Christ ever lifted His thoughts above earthly things and became anchored in God. If we, while in the earthly body, keep our minds fixed on God, we shall experience a godly reliance that will penetrate all parts of the life and soul and give us poise.

When we live in the sensations of the body, we are constantly trying to put away disagreeable happenings and endeavoring to discover something more agreeable to the sensations.

It is well for us to know that we are living on this earth plane for the unfoldment of some plan or purpose in regard to ourselves and others.

As we find the happy way of achievement, we are lifted up and shed light around us, which awakens many souls to the truth. As we discover the aim and object of the soul's incarnation, we lose the fetters of the worldly life, and like Jesus, we work for others from the standpoint of eternal life. The "other worldliness" of Jesus and the mystics, is considered to be a false and impractical ideal by a material generation, but as the other world is a great and permanent reality, for which this world is but a training school, the ideal of the mystics proves to be the most scientific and practical of any that this world offers. Time spent in cultivating the selfish ideals of this world is time twice wasted as they must all be outgrown.

Let us strive to attain to the state where we look at all things in the light of heaven's love, and desire to possess within ourselves tender pity and exalted love for others. Through persistent cultivation our

love will become so broad and great that it will embrace all, as God embraces all.

As we rise higher and higher in the scale of nature, our possibilities become greater and our work for others more far-reaching. We gain greater capacity for service, for we come under the guidance of Infinite Love, and we live in the light, fullness and beauty of Divine Righteousness.

Through the purification of the mind and senses we are making a heaven on earth for ourselves. We do not believe in any selfhood but the Divine self, and through the awakening of the spiritual faculties of this self, we see and feel and know of the beauty and glory of the eternal world of knowledge and bliss. Our newly awakened senses reach out through the pure currents of life and lay hold of knowledge that will enable us to help others to find a solution of the problem of existence. We sense the Divine attraction, which leads us into the bright way of hope and are willingly led toward the heights of wisdom.

* * *

The work of regeneration gives a strong building power to the character of all the thoughts that may be sent forth to others. Strong, beautiful thought currents may be sent out like waves of light and warm, penetrating, healing love, that is satisfying rest and refreshing soul fragrance to the recipient.

These satisfying and educating thought currents are the vibrations of the soul that most powerfully strengthen and encourage those who are less able to fight against weakness and sin. Their cares are lightened and their lives are brightened when they get glimpses of the colored healing rays that are sent

out from the mighty vibrations of the God-infused soul.

Through the knowledge of truth they are taught to deny their darkened conditions and affirm the brightness in life's ways, until the brightness and splendor of truth's sunshine glorify their lives and the joyous health-wave leaps forth and transforms their earthly bodies through the joy that is given to the soul.

Through these vibrations we learn that one of the highest duties of the soul is to be strong and dare to do the work that comes to benefit humanity.

* * *

Rise, children of God and enter into the divine way of peace! Push on and persevere to the very end, for this is the path of the just.

Through this labor you will eventually reach the realm of the pure in heart, the invisible realm of God.

He who has sought and found the Master within the interior of his own life and has identified his inmost self with the Christ, has found the way to a clearer knowledge of spiritual truth—all that can enter the mind of man, for in the Christ is found the treasures of wisdom and knowledge.

Jesus was more than man, but He knew that others were divine also, that they were children of the Inmost, the Divinity of God, that Divine and absolute Being, who is beyond the reach of thought.

He that is pure in heart, he whom we may call the Divine Man, sees God in man, for God is the real self in man. Through the vision of the pure in heart the invisible becomes visible, for the highest expression or revelation of God is the divine in man or the inmost self.

Try to hold to the true idea of yourself, the divine and perfect image of God. Hold to it peacefully and tranquilly. As you are true to yourself, the power of the Holy Spirit will translate your divine ideas into the bodily representation that you need.

The Holy Spirit is the vehicle through which God's blessings come from the divine realm of the Father.

Through your holiness of mind and concentration on the Christ ideal, will the Holy Spirit give power and actuality to your subjective ideas. Wondrous power lies dormant in the slumbering soul of man. God speed the day when it shall spring forth into full knowledge.

* * *

The ear of the great Over Soul is never closed to earnest, heartfelt prayer.

Pray the tranquil prayer of perfect trust. Look to the Christ for all needed help. His heart will respond to the silent request in the stillness of your soul and He will hold you in the peaceful currents of infinite life.

Trust in the Divine power to free you from all your beliefs and He will, through your immovable trust, raise your spirit above all fear.

In the manifestation of His wisdom you will see the light. You will see, with uncovered vision, the working of an unhindered power.

He has said that you may make your desires known to Him, and He will satisfy the soul from the fullness of his grace.

Seek His help. Enter into His Spirit, where help may be found. Your help is in the all-pervading Spirit, against which no law can prevail.

God is All—all that is.
There is nothing but God.

* * *

The power of Jesus Christ is the substance of the Holy Spirit. His power is filled with the deep things of God. His light is so very bright that very few recognize it. We should gradually accustom ourselves to look to this light and pray that we may more fully comprehend its brightness.

We have been living in the dark regions of mortal thought and the shadows of material beliefs have blinded our vision to the real power of life. This is soul slavery. The all-powerful Consciousness, which the soul derives from the Christ realm, ends this slavery. It helps us to see more clearly the power in the ineffable light of Truth.

In that light we see bright foregleams of prophecy and positive realities reaching higher and higher in the scale of being, nearer and nearer to the throne of God.

In that light our souls may live in the courts of harmony and express the beauty of wholeness. In that state our holy thoughts will enable us to study the all-powerful, the omnipresent cause, and we shall grow into its grace and sense its glory.

Let us rise in thought to those heights sublime. He calls us to awake and work that earth's children may be quickened by His wonderful, living Spirit, that touches all who come to Him with the breath of its miraculous health.

The potent, living word must spring forth into manifestation into that healing that reforms the character as well as the body. Reformation comes through the direct rays of the vitalizing truth, which form the mind and body anew after the perfect pattern of

truth. This comes through faith in God, the substance of truth.

All work in truth can be sanctified and even glorified into a loveliness beyond compare, if we permit the one glorified, creative power to live in and through every act, word and deed. Let us do it.

* * *

We praise Thee, O Jehovah God, that thou givest the gift of life to every creature.

We invoke Thee, O Thou Revealing Spirit of Christ, that Thy divine presence will manifest in all and through all life, that all may be crowned through Thy free distribution. Amen.

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